A

SERMON

UPON THE

Mournful Occaſion

OF THE

FUNERAL

Of the Reverend and Excellent

Mr. *Matthew Henry*,

MINISTER of the GOSPEL.

Preach'd at

NANTWICH, *June* 25, 1714. The Day, on which the Sacred Corps was carried thence, to be interr'd at *Cheſter*.

By *JOHN REYNOLDS*
Miniſter in *Salop*.

The Second Edition.

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To his truly

HONOURED FRIEND

Mrs. *MARY HENRY*,

The Pious RELICT of the Deceaſed.

MADAM,

LITTLE could I ſuſpect, that the Report of ſuch a Diſcourſe (meditated in ſuch Haſt, and amidſt ſuch tumultuary Thought and Paſſion) would ſo ſoon have reach'd London; *and be, from thence, ſo ſolicitouſly deſired to the Preſs; and that, as a Piece of further Reſpect to the Worthy Memory that occaſion'd it. While that is pleaded, I muſt reſign it, that it may ſenſibly appear (to thoſe that will not otherwiſe be perſwaded) how incompetent it is to ſerve ſo great a Name and Memory. And while I reſign it, I muſt preſent it unto You, that I may take Occaſion thereby, to beg of you,* Madam, *to dry up the falling Tears, and put on, now, a ſympathizing Spirit:* Rejoice with him that rejoiceth: *The Heavenly Mind is got within the Heavens; far beyond Mortality and the mournful Contingencies of it. Since the Divine Good-Will ordered your ſo long Converſe together in pious, pleaſant Harmony; let not the Diſpoſal of the ſame Will occaſion preſent Diſcord. Rejoice that he has been (by Grace) ſo Good, ſo Faithful unto Death,*

Death, and that he is now added to the Triumphant Communion. As you bleſs that God, that gave him to you, bleſs him alſo that he lent him to you ſo long; and by him gave you ſo much cheerful Aſſiſtance and Encouragement in the Way to Heaven. Good Madam, *Do all you can to refuſe the Importunity of debilitating Grief. Regard your Health, even for the ſake of thoſe dear, living Remains, that are now laid upon your Care. You know Time is ſhort. Rejoice in Hope of that Glory to which He is gone, and where you will find Him more loving, more amiable, and more happy than ever; and where (tho' the Society of perfected Saints will be an unconceivable Felicity, yet) the Bleſſed God and the Redeemer, will be the Supream Portion and Delight. That the God of all Grace would pleaſe to enlarge your Patience to your Trial, and ſanctify the important Affliction to you, and the young bereaved Mourners with you, and proportion his ſtrong Conſolations thereto, and be, jointly, your Everlaſting Inheritance, is the ſincere Prayer of*

MADAM,

Your truly ſympathizing Friend,

And real Servant in Sacred Offices,

JOHN REYNOLDS.

A FUNE-

A FUNERAL

SERMON

For the late Reverend and Excellent

Mr. *Matthew Henry.*

DID our Reverend, Honour'd, Faithful Brother (now withdrawn) Act by prophetical Inſtillation, when, at the Obſequies of the late pious Miniſter of this Place, he choſe to treat upon that Paſſage,* Sorrow upon Sorrow? *This Day are theſe Words fulfill'd in your Ears, before your Eyes. He himſelf is now become the Occaſion of our ſucceſſive Sorrow; of multiplied, aggravated Sorrow. Sorrow to City and Country. Sorrow to the Church of God. But I would call to your Meditation, upon this ſorrowful Day, a few Characteriſtic Words, which, I am to apt think, would occur almoſt to every Mind, upon the hearing the ſad, ſurprizing News of this Deceaſe.*

MATTHEW XXV. 21.

Well done, thou good and faithful Servant, &c.

HOW can we chooſe but ſuppoſe, that, on laſt *Tueſday* Morning, this Sentence was ſenſibly pronounc'd? *Virtually*, by the God of Heaven, while he Remanded this Servant of his from

* *See his Sermon at Mr.* Lawrence *his Funeral.*

the Pulpit; gave him his *Quietus* here, and order'd his Entrance into Heavenly Reſt and Joy: *Actually*, by the good Angels of Heaven, while they met him on the other ſide the River of mortal Life; receiv'd him with a *Well done, good and faithful Fellow-Servant!* You have, in your World, diligently ſerv'd your Lord and ours. We are now ready, at his Command, to conduct and introduce you into his Preſence and Glory.

Well done, good and faithful Servant! Can ſuch a Character fall from ſuch Lips? Such an Encomium be aſſign'd by the Son of God, the impartial Judge of the World, to any of the fallen, apoſtatized Race of Mankind? It muſt argue, that reconciling Deſigns have been a-foot; that recovering Grace has been at Work; that in and with ſome, it has prevail'd; that, of accurſed Enemies and Malignants, it has raiſed them to the Honour and Office of good and faithful Servants.

TIME allows not to look into the Contents of this awful Chapter; or into the peculiar Paragraph to which theſe Words belong. Suppoſing therefore, that it is, in ſome competent meaſure, remembred, whoſe theſe Words are here repreſented to be, to whom ſpoken, and when; we take theſe obſervable Truths in our Proceſs, as ſuppoſed, intimated, or included therein.

1. THE Lord Jeſus deſigns to come again. For, he muſt take cognizance of all humane Affairs. His Servants ſhall be conſidered and regarded. He has great Work to do, that requires his own Hand and Preſence. He will put an end to this World, and all the Tranſactions of it; will wind up the Work of Redemption, gather his Servants together, and

paſs

paſs an Univerſal Judgment. O the unconceivable Day of his Return! How little doth the World think of it! How honour'd and joyful will his Servants be! How deſperate and confounded, the oppoſers of his Goſpel and Kingdom!

2. THE illuminated part of the World is a Stage, where Perſons are call'd to be Servants, and Service is to be done for the Redeemer. We cannot but ſay, that all the Inhabitants of the Earth are under Obligations to the Bleſſed God; to love him and be devoted to him; yea, ſo far as any of their Indulgence and Benefits depend upon and flow from the Redeemer's Mediation, they are obliged to him for them. But they cannot expreſſly believe on him, or cleave to him, as long as they have not the means of being acquainted with him, with his Mediation and Grace. But in the enlightned Lands, Perſons are *called to be Saints*; call'd to be expreſſly devoted to God in Chriſt; and to Act and Walk according to ſuch Devotion. They are the People call'd here to an Account; concerning whom the ultimate Judgment proceeds, and among whom the Lord Chriſt expects to find his Servants. There he has left Work to be done. There he gives Light and Time for the doing of it; Gives Advantages and Opportunities for the doing of it well; Sends Motives, Alarums, and Counſels for making haſt in doing of it. The Church of Chriſt ſhould be a buſie Place. All Hands and Hearts at Work there. The Service is important and ſweet. Time haſtens to its end. The Negligent and Loyterers will find themſelves in a doleful Condition at the Lord's Return. 'Tis an unanſwerable Queſtion, *Why ſtand ye here, all the Day, idle?* Here, in the Lord's Vineyard, where

is ſo much Work to be done! where ſo many Talents are continually diſtributed! where the Lord himſelf is ſo conſtant an Inſpector? And where Idleneſs will be attended with ſo much Abſurdity and Ingratitude? The enlightned World is a Theatre for ſacred Service.

3. THE Lord Chriſt hath his Servants in this World of ours; and good and faithful ones too. Tho' they are but few, indeed, now. And one the fewer by *Tueſday*'s Blow and Breach. But as bad as the World is, there have been in it, there are and will be thoſe, that are intent upon the Redeemer's Service. Where, elſe, will be the kindly Iſſue and Effect of his Redemption? By the ſame Right that he hath a Seed he muſt have Servants; for his Seed ſhall ſerve him, and ſhall reckon it their Honour ſo to do. His Spouſe ſhall be his Servant, and ſhall think her Dignity conſiſtent with her Office, for *he is thy Lord, and worſhip thou him.* They that are good and faithful in this World, are peculiarly the Servants of the Lord Chriſt. The Father's, that is, the Creator's are fallen and loſt. The Grace, or the Sanctity given by the Law of Creation was ſoon forfeited and removed; the Obligations that lay on Man, on the account of original Creation, were ſoon rejected and deſerted. The exterminating Curſe of the Law, and the Devil (by the Temptation firſt, and the Curſe afterward) ſoon prevails over the World. So, the Creator, as ſuch, is like to have no Servants here. 'Tis a Redeemer muſt raiſe and regain them. The Lord Chriſt comes to purchaſe, hire, and perſwade them. He comes to purchaſe them. To purchaſe them out of the Hands of legal, vindictive Juſtice; out of the various Thral-

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dom and Captivity in which they lay. *He gave Himſelf for us, that he might redeem us from all Iniquity, and purifie to Himſelf* (and to his own Service) *a peculiar People, zealous of good Works.* To hire them for himſelf and his Service. He is the Houſholder, that went out early in the Morning to hire Labourers into his Vineyard. He hires them by propoſing and promiſing to them an unconceivable Recompence of Reward. He ſets before them a Crown of Righteouſneſs, a Crown of Glory. He ſays to them all, *Be ye faithful to the Death, and I will give ye a Crown of Life.* And not only ſo, but he perſwades into his Service. Perſuades, not only by moral Motives, and intellectual Incentives, but by the Power of his determining Grace, ſweetly concurring therewithal. He ſo perſuades as to prevail with Souls to be good and faithful unto him. And ſo, the good and pious are peculiarly the Lord Chriſt's Servants. They are his, not only by this Efficiency of his Love and Grace; but by the Diſpoſition and Inclination of their Minds. They are ſenſible of their numerous and vaſt Obligations to him. *The Love of Chriſt* (the Contemplation of his Love to us) *conſtrains us* to judge, that we muſt live to him. They are deſirous, in and by all their Services, to be more acquainted with him: *That I may know him and the Power of his Reſurrection.* They reſign up themſelves to his Command and Conduct, cleaving to him with purpoſe of Heart. They love him with an incorruptible Affection; love the Service he requires, and particularly, what is ſuitable to redeemed Ones. They are concern'd for his Intereſts on Earth, deſire the Support and Enlargement of his Kingdom here, and breath after his

Preſence

Preſence and Glory. Well, therefore, may he take Cognizance of them, as thoſe that have been his own Servants; faithful to himſelf.

4. OUR Lord hath, among his Servants, thoſe that are eminently good and faithful. Such, that by way of Diſcrimination, ſhall hear that applauding Sentence, *Well done, good and faithful Servants!* At leaſt, ſome are faithful in the Employment and Improvement of more Talents, than others, having received more. Were we, indeed, to inſiſt upon the Accuracy and Rigor of the Parabolical Account here, we might ſay, that all that are found Faithful, are equally ſo. For he that well improves two Talents, is as faithful as he that well improves Five: The Diſparity lies not in the Improvement, but in Talents communicated and received. But, (not to intimate, that proportionably there may be a greater Improvement of two Talents by ſome, than of Five by others) we may juſtly ſuppoſe, that it is not the Deſign of our Lord's Parabolical Repreſentation of things here, to ſignify that all his faithful Servants are, with exact Equality ſo, in proportion to what they received; but only that in general, of his Servants (that are ſo by his Truſt, and their Obligation) ſome are faithful, and ſome are not ſo. Of thoſe that are faithful, ſome have received more than others, and have accordingly improv'd and gain'd more than others. As their Stock hath been greater, ſo they have had their Heads and Heart and Hands full of Buſineſs, in order to manage and advance their Stock. They have wrought hard; they have redeemed Time; they have traded far; they have been concern'd that their Lord ſhould receive his own (as much as it was) with proportionable Intereſt or Uſury. And ſo there

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is Room and Reaſon to give them in the firſt place, the remunerant Approbation, *Well done, good and faithful Servants!* And ſurely, Experience will teſtify, that all that are ſincerely faithful under equal Talents, are not yet equally faithful. Nay, have not many of our Lord's Servants entruſted with few Talents, been much more faithful than others, entruſted with more? May not this be ſpoken to our Shame? How eminently faithful were they that liv'd in the dawning of the Goſpel and Reformation among us? There are of thoſe, to whom the Lord will in a diſtinguiſhing manner, ſay, *Well done, good and faithful Servants!*

5. OUR Goodneſs lies eſpecially in Faithfulneſs to the Lord Jeſus. Then we are good, when we are faithful Servants to him. The Diſciples have, otherwiſe, much Sin. Should they be compared with the Father's, that is, the Creator's Law, they will be found miſerably corrupt, defective, and guilty. Moral Pollution runs thro' all their Powers. Many a Tranſgreſſion they commit, and many an egregious Defection, they make from God and their Duty to him. His Original Law would condemn them all. But their Faith in, their Faithfulneſs to the Redeemer, may be ſtiled their evangelical Goodneſs. They are good in his Eye, while they heartily abide with him. As amidſt the Exerciſe of moral Virtue, and Obſervance of thoſe Laws that ſecure the Peace and Order of this World, ſomething is ſtill wanting, if there is not a ſovereign Reſpect to the Lord Chriſt, *Mark* x. 17. So, if that dwell in the Heart, it is habitually and denominatively good, whatever Corruptions and Diſorders may alſo dwell there. And Believers are, at preſent, far enough from Perfection. But this ſo-

vereign Reſpect to the Lord Chriſt, dwells in all the Sanctified. The *Saints* are *faithful* Brethren in *Chriſt*. This Faithfulneſs, in Mind and Heart, continues with them, amidſt their Falls and Failures. Tho' Temptations, ſometimes, make a Prey of them; yet they would not, for all the World, renounce their Lord and Maſter. They are deſirous to follow him ſtill, tho' ſometimes they are faint, weary, diſcouraged, or ſometimes ſtumble in their Way. They may fall out ſometimes among themſelves, (as *Paul* and *Barnabas*) yet neither fall out with their Lord, nor with his Service; but reſolve to go on, and maintain their Contract made to ſerve him. Should, in an Hour of Temptation, the Propoſal be made, as once it was, *Will ye alſo go away?* it would be refuſed with the ſame Diſtaſte, *Whither ſhall we go? Thou haſt the Words of eternal Life.* And while this Diſpoſition and Choice abides, thy Lord will acknowledge thy Goodneſs. Thou art good, as long as thou art faithful to him.

6. THE Lord Chriſt will call all his Servants together, when he comes again. His faithful ones ſhall all be collected and united. He has ſomething to ſay to them; ſomething to do with them. Something to ſay to them, that will be to their utmoſt Tranſport and Joy. Something to do with them: To receive them to himſelf, and to conduct them to the Felicity he has prepared for them, and promiſed to them. What a noble Congregation will that be! The univerſal Aſſembly and Church of the Firſt-born, whoſe Names are written in Heaven! O holy, happy Society! Holy, without Blemiſh and Mixture. Without Blemiſh in their own Perſons. Incorporated Spirits made perfect! made like to the Angels of God! without

out Mixture of any other Perſons among them. No Goats then among the Sheep, or Tares among the Wheat. Sinners ſhall not dare to ſtand in the Congregation of the faithful. Happy Society! Joyful in the Love and Smiles of their Lord, and in their Love to each other! We know not how the Tranſactions of that Day will be ſo accurately manag'd as they are to be, without the Knowledge of thoſe we have known and convers'd with before. We ſhall ſee thoſe that we have offended, and that have offended us; thoſe we have done Good to, and thoſe we have received Good from. An Account is to be given either with Joy, or with Grief. *As ye have acknowledged us in part, that we are your rejoicing, even as ye alſo are ours in the Day of the Lord Jeſus.* Then ſhall theſe Tears be wiped from your Eyes. Ye ſhall ſee the faithful *Henry* again: See him rejoicing in and with all thoſe, to whom his Love and Friendſhip, his Miniſtrations and ſacred Services have been ſavingly beneficial here.

7. WHEN the Lord Chriſt comes, he will call his Servants to an Account; to an accurate, ſevere Account: All his Servants, good and bad; faithful and unfaithful. The Words themſelves indeed, only beſpeak an Account of the Good; but that Account muſt ſuppoſe a Diſcrimination of them from the Bad; and the Context extends the Account farther. The World is his; the Church is his. The Dwellers there, are by Profeſſion and Obligation, his Servants. The ſacred Advantages they enjoy, are Talents committed to them by him. He ſets them in a State of Probation. He calls them to Work, intruſts them with Goods; and ſays, *Occupy till I come.* Negotiate, merchandize, trade and traffick, till I return. Inti-

mating, that he will come to call to an Account. And how ſtrict is that Account! He knows very well, to whom he has committed ten Talents; to whom, five; to whom one ſingle One. O how little do we remember this Account! How little do we Study to give it up with Joy!

8. WHEN our Lord comes, his good Servants ſhall appear in all their Faithfulneſs before him. They ſhall come attended with all their faithful Services to him. The Servant here approved, ſhines in the Improvement of his ten Talents. The Lord takes notice of it all. Of their faithful Offices it may be ſaid, as well as of their Perſons, that none of them ſhall be loſt; but the Lord will raiſe it up (to Light and to Remembrance) at the laſt Day. He will have it ſo; for there was but little faithfully done for him in the World: And that, that was ſo, he will not forget. He has had but few real Servants, tho' many Pretenders to his Houſe and Family. It may be, few of the ſeeming great and pompous Works of Religion, have been done ſeriouſly and ſincerely for him. Many corrupt Principles have founded Monaſteries, Colleges, Churches, Hoſpitals and Alms-Houſes. A great many famous, ſplendid Works will be loſt at the fiery Day. Many will appear ſuch, as for which the Authors have either already received their Reward, or muſt expect no other, than the Wages of Sin. Nay, poſſibly, the good Servants were not Good in all their Services, but muſt loſe ſome at the Day of fiery Trial; as ſeems intimated in that of the Apoſtle, 1 *Cor.* 3. 15. *If any Man's Work ſhall be burnt, he ſhall ſuffer Loſs; but he himſelf ſhall be ſaved, yet ſo, as by Fire.* Since little has been well done, Evangelically

gelically done for him, he deſigns that his faithful Ones ſhall appear attended with all their faithful Services. The *Gaius*'s, the *Henry*'s ſhall be illuſtrious in all that they have done faithfully, both to the Brethren and to Strangers. Alſo, wherein faithful Service has been done, therein was dutiful, honourable Regard paid to the Lord; it was done for his Name's ſake; out of Love to Him, and Reſpect to his Glory. And will he not conſider what has been ſo done? Will not his Love to himſelf and to his own Name, engage him to remunerate ſuch ſacred Regard to himſelf? Sure it will. *In that ye did it unto the leaſt of theſe, ye did it unto me.* And *he is not unrighteous* (or ungrateful) *to forget your Work and Labour of Love, which ye have ſhew'd to his Name.* And then, he hath promiſed Remuneration to each Piece of Faithful Service. None of their Labour to him and for him ſhall be in vain; or ſhall be thought to have been ſo at the Great Day of Account. Happy they, that come loaded with faithful Services for the Redeemer! Happy (we muſt needs ſay) the three *Henry*'s moſt nearly related, and laſt deceaſed! The preſent Object and Occaſion of our Grief, with both his Parents. The *Father* gave himſelf up to the Active Life, and was eminently Skilful and faithful therein. The *Mother* (as the Son hath inform'd me) was as eminent in her Place, as the Father in his. The *Son*, the preſent Object and Occaſion of our Grief, was (as is well known) *in Labours more Abundant.* Singular Veſſels of Mercy here, of Glory now, and eſpecially at the Great Day of their joyful Account!

9. THE Lord Jeſus means to commend his Faithful Servants at the Day of his Return: He will o-

penly, ſolemnly commend them, at the Day of their Account. Angels, Men and Devils ſhall be Witneſſes of the complacential Suffrage and Approbation, that he will then give them. It ſhall appear how he lov'd them, how he was pleas'd in them and with them, when Heaven and Earth ſhall hear the loud, commendatory Sentence, *Well done, Good and Faithful Servants!*

WE know not now the Nature, the Parts, the Organs of a Spiritual, Glorify'd Body; we know not what Voice is among Spirits, or, how, without Voice, they communicate their Intentions and Sentiments one to another We know not how the Spiritual Body of the Redeemer, far Tranſcendent to and more Glorious than, thoſe of his Saints, will differ from a Spirit. We know not particularly, how his approbatory Mind and Good Will will be reported to them. It is ſufficient to us, at preſent, that he will ſo repreſent to them his Acceptance of them and their Faithful Services, as will amount to an abundant Commendation, and to their abundant Satisfaction, Exultation and Joy. Our Lord, we may ſay, commends his Servants now, in his Interceſſion and Advocacy for them; while he recommends them to his Father's Favour, Protection, and Grace. This we may ſee in his laſt Prayer for them, which ſeems to be the Pattern and Subſtance of his Interceſſion Above. Tho' in his Converſe with his Diſciples, he had had Occaſion enough to find Fault with them, and to chide them for the Dulneſs of their Minds and Earthineſs of their Apprehenſions; for their Unbelief and Hardneſs of Heart; the Deficiencies of their Love and Courage, and Readineſs to forget his Word and Works; yet, when he is leaving the World, and willing

willing to leave them, thereupon, to his Father's Care, he has nothing but Good to ſay of them; no Mention of their Faults; but --- *They have known that all things whatſoever thou haſt given me, are of thee:* And, --- *I have given them the Words, which thou gaveſt me, and they have received them,* (though they had received them at a ſlow Rate.) *And have known ſurely, that I came out from thee; and they have believed, that thou didſt ſend me.* Endearing Lord! How good and kind is he, thus to make the beſt of his Servants Caſe! And does he commend them now, and will he not do ſo when he comes again? That's the Day of Retaliation and Reward! The Day, in which he will be admired and glorified in his Faithful Ones. The Day of Account is the proper Seaſon for Approbation; and that he will afford in and with an open Commendation, *Well done, good and faithful Servants!*

IN the Reaſon or Reaſonableneſs of this generous Tranſaction of his, his publick Commendation of his Faithful Servants, we may ſatisfy our ſelves by ſuch Conſiderations as theſe:

HE will commend them, we may ſuppoſe,

1. FOR his Father's Honour. From him they obtained Mercy to be made, and to be found Faithful. His Grace was diſplayed in leading them unto the Mediator, and confirming them in him. In leading them to him. *No Man can come to me* (by Reaſon of the predominant Corruption of Nature) *except the Father, who hath ſent me, draw him.* As the Father ſent him into the World, ſo, by potent Perſwaſion, he draws Diſciples to him; and confirms them in him, and in a holy Faithfulneſs to him. *Now, he who eſtabliſhes us with you, in Chriſt,*

Chriſt, and hath anointed us, is God. He pours on them, the ſame Unction, as on the Redeemer; and ſo implants and enlivens them in him unto all Fruitfulneſs. Their Faithfulneſs honours him as the prime Root and Cauſe of it: And not only as ſuch, but as the final Cauſe, and ultimate End of it. The Redeemer's Servants were the Father's alſo. They were reſtored and returned unto the Eternal God. As none came to the Father, but by the Son; ſo none come to the Son, but they come to the Father alſo. We come to him as Mediator; and coming to him in that Office and Notion, we come, on purpoſe to be directed, lead and united, by him, unto the Bleſſed God. The true Worſhippers, and thoſe that are repreſented, by the Apoſtle, as the Object of his Interceſſion, are ſtyled, *Thoſe that come to God by him. At that Day*, ſays he, *viz.* when the Divine Spirit ſhall be plenteouſly poured out, *ye ſhall know that I am in my Father, and you in me, and I in you*, Joh. 14. 20. Ye ſhall be certified then, that as I act by the Concurrence of the great God with me, ſo I conduct you to him, and join you with him. The Faithful Servants of the Lord Jeſus, are the Faithful Servants of the Eternal God. *All mine are thine.* They that belong to me, and are devoted to my Name, are devoted to thine alſo. And where elſe, truly, are the Servants of the Eternal God to be found, but among the Diſciples of Jeſus? We may talk of Natural Religion, but where is it to be found in the Life and Practice, but within the Church of Chriſt? We may talk of Moral Virtue, but what an empty Shadow is it, if not founded on the Love of God? And where is that to be found, but among the Servants

vants of Jeſus? It's he that opens to them the Nature and Excellencies of the Eternal God, the Counſel, Law and Love of the Eternal God. It's he that calls them unto the Worſhip and Obedience of the Eternal God; that, by his heavenly Revelations and Spirit, kindles in their Hearts the Love of the Eternal God. His Servants then are, and muſt be, the Servants of the Eternal God. In being faithful to him, they have been faithful to God. In their Faithfulneſs, they glorified God; and demonſtrated thereby their true Diſcipleſhip to him. *Herein is my Father glorified, that ye bring forth much Fruit; ſo ſhall ye be my Diſciples.* Having by their Faithfulneſs glorified the Eternal God, according to the Law of Diſcipleſhip to him, he will be ready (almoſt to thank, but ſure) to commend them, when he comes again. *Well done, good and faithful Servants!*

2. FOR his own Honour. His Grace has been diſplayed in their Faithfulneſs. Without Him they could do nothing. He was the Vine, from which their Life, their Fruitfulneſs and Faithfulneſs was derived. He is the Second *Adam*; and he appears, in them, much more Potent and Succeſsful than the Firſt was. The Firſt was, indeed, a Living Soul; but he ſecured neither himſelf, nor his Poſterity: He ſoon proved unfaithful, and entail'd Unfaithfulneſs upon his Race. The Second *Adam* is a Quickning Spirit; not only continued faithful himſelf throughout the whole Courſe of his Obedience, but teaches and enables Thouſands to be faithful too; Thouſands of old *Adam*'s Apoſtate Race. He tranſfer'd them to himſelf, engrafted them into his Vital Body, ſhed fructifying Virtue and Spirit upon them;

in recounting the Products of which, he may well, to his own Praiſe, ſay to his Faithful ones, *Well done, good and faithful Servants!*

3. To manifeſt his Approbation of their active, diligent Holineſs. That Righteous Lord loveth Righteouſneſs, and hath promiſed to crown it at the laſt Day. By the ſame Rule, that Sin is offenſive to him, Obedience muſt be acceptable and grateful. He rectify'd their Nature, that it might be capable of, and intent upon, regular and ſanctify'd Operations. He purify'd his People, that they may be zealous of Good Works: And when they are ſo, they anſwer a great Deſign of his Redeeming, Purifying Grace. In their holy Faithfulneſs, they act moſt ſuitably to the original Law of Creation and Integrity. They moſt nobly employ the native Powers beſtowed upon them; they act moſt rationally, ſpontaneouſly, and agreeably to Heaven-born Spirits. Moſt *rationally*. Their pious Faithfulneſs is dictated by the higheſt Reaſon. They muſt needs ſerve him, that ſerved them to the Death, ſerved their chief Intereſts, and eternal Salvation. They ſee, that all other Service, ſeparate from his, is Folly and Madneſs. They ſee, that Time is ſhort, the World is Vanity, and Death approaching: That it is his Service, faithfully performed, will give them Peace and Satisfaction then. Moſt *ſpontaneouſly* As the Scales are drop'd from their Eyes, the ill Byaſs and Load is removed from the Heart and Will. They run the Ways of their Lord's Commandments with an enlarged Heart; and are ſorry, that they can run no better, and do no more. They gladly deſign and meditate the Ways wherein they may ſerve him. Moſt *agreeably* to Heaven-born Spirits.

As

As thoſe that, in their firſt Formation, came from the Father of Spirits; and as thoſe that have been anew created by him. They now ſhew that they are returned to God, to his Law and Love. They pleaſe him, and are aſpiring towards the Enjoyment of him. To this, the Mediator call'd them; and this muſt be delightful to him. If the Steps of moral Virtue, and Obſervance of the Secondary Table of the Law be pleaſing to him, (as in the young Man, whom, upon the Aſſertion of ſuch virtuous Obſervation from his Youth, our Lord is ſaid to Love, *Mark* 10. 21.) much more will the zealous Exerciſe of his own Sanctifying Grace, in his Faithful Servants, be approved and commended by him. The Exerciſe of their Integrity and Love; of their Faith and Faithfulneſs, will be found to their Praiſe, and Honour and Glory, at the Appearing of Jeſus Chriſt. Therein they have endeavoured to conform themſelves to their Lord himſelf.

4. To vindicate them from the vile Aſperſions caſt upon them by a blind, malicious World. Holy Faithfulneſs has ſeldom here appeared in its true Light and Colour. The Servants of God, and of his Chriſt, have, in all Ages, had their Abuſes, Reproaches, and Miſrepreſentations. Their Innocence and Integrity have been uſually clouded and obſcured. Thence, they have not been able to do the Good, they might and would; nor have been ſuch an Honour to their Lord and his Cauſe, as they ſhould have been. They were not of the World, and ſo, the World hated and reproached them. They were Oppoſers of the Devil's Kingdom; and the Devil hath found Ways enough to vilify and blacken them, and make deluded Miſcreants believe, they

were his Complices and Friends. Do any of them come in the ſevere, abſtemious Spirit of the Reformer, *John* the Baptiſt; they are melancholy, or have a Devil. Do they come in the familiar, ſociable Mind and Conduct of the Redeemer himſelf; they are then Friends of Publicans and Sinners. An irreligious World will not be pleaſed with any of their Deportment and Converſation, as long as they walk according to the great Rules and End of Divine Religion. In modern Times they are loaded with the ſcandalous Names of *Hereticks* and *Hypocrites*; of *Schiſmaticks*, *Preciſians* and *Fanaticks*: And under ſuch Names they are ſent to Exiles and Galleys, Stakes and Priſons. But he that knows their Integrity will bring forth their Righteouſneſs as the Light; will vindicate his Cauſe and them; will ſilence and confound all their Impleaders, and particularly the great Accuſer of the Brethren, by one publick Sentence of his, *Well done, good and faithful Servants!*

5. They were his Honour here. That little Honour that he had in and from this World of ours. As they were call'd and cull'd out of the World to be a People to his Name, ſo they lived to the Honour of his Name. They were Witneſſes for him, for his Truth, and Office, and Glory, in the ſeveral Generations in which their Lot was caſt. On this Account he recommends them to his Father's Tuition, when he was leaving the World: *Thine are mine, and I am glorified in them*, Joh. 17. 10. They ſpeak him, preach him, exemplify and commend him to an ignorant, unbelieving World, and in kind Retaliation, he will commend them at his Return. *I ſay unto ye*, (and ye may depend upon my

my Word for it) that *whoſoever ſhall confeſs me before Men, him ſhall the Son of Man confeſs before the Angels of God*, Luke 12. 8. Since then, the Name of the Lord Jeſus was here glorified in them, they ſhall be glorified by him, and particularly receive the Glory of a ſolemn Acknowledgment and Commendation from him, at the Day of their Account, and Appearance before him.

6. To ſet them on admiring at his ſurprizing Condeſcenſion and Love. Unutterable Grace is to be poured out at that Day. The Redeemer reſolves to do every thing, by which he may be admired and glorified in his Saints, at that aſtoniſhing Day. And this ſhall be a Piece of the Wonder of the Day, that he will take Notice, approving Notice of ſuch Servants and ſuch Services. Such Servants, that were in themſelves ſo ſinful and defective! ſinful in Nature, to their own continual Shame and Grief! ſo dark, and deſtitute of Spiritual Light! ſo impenitent and hard-hearted! ſo unbelieving, remiſs and cold in their Love, and grateful Reſentments of his Goodneſs! Alas! they knew not how to bear themſelves and their own Hearts, while they were here. They were their own continual Diſeaſe and Burden. So defective in what they did, and in the Omiſſions of what they ſhould have done. Had they done all that was required, they were, at beſt, but unprofitable Servants. And will the Lord of Life ſo kindly regard ſuch impertinent ones as they? He needed them not. And how much did they omit of their Duty? *Lord, forgive my Sins of Omiſſion!* ſaid the pious, famous *Uſher*, when he came to die. How oft did the Lazineſs of the Fleſh, the Temptations of the World, the Diſcouragements of the Times, divert

them from plain and excellent Services? And then, how defective in thoſe they wrought? And will he reſpect, and recount ſuch Services as theirs! proceeding from ſuch imperfect Principles, and ſo darkly levell'd at his Glory? O the unſpeakable Goodneſs, and Favour! Will he approve what they had forgotten, or what they thought, would never have been forgiven? Surprizing Grace! This muſt needs overwhelm them with Wonder, and ſet them upon the Reflexion and Enquiry, when ever ſuch Works were done by them. *Lord, when ſaw we thee Hungry, or Naked, or in Priſon, and did ſo miniſter unto thee?* But he knows the Times when, the Perſons to whom, the Caſes in which, they miniſtred, in all their Services, to him. They are recorded, and ſhall be recounted at that Day, to their Surprize, and unconceivable Amazement at his Grace and Love. With what rapturous Aſtoniſhment, will the ſtrange but charming Accents ſtrike their Souls, when the Bleſſed Judge ſhall ſay, *Well done, good and faithful Servants!*

7. To ſhew to all, the Reaſon of the Difference he makes, among the Natives of this World at that Day. Vaſt Diſtinction he makes among them. Some he raiſes with ſuch horrid, yet deathleſs Bodies, as Devils would have, were they to wear any. Them he ſets at his Left Hand, frowns upon with utmoſt Diſdain and Indignation, and then dooms to the Region and Flames deſigned and prepared for the implacable Rebels againſt Heaven, the Devils themſelves. Others he raiſes in Honour, Power and Glory; clothed with immortal Bodies, glorious like his own. Them he ſets at his Right Hand, the Place of Reputation and Renown. Them he adjudges,

judges, not to the Manſion of Angels only, but to an endleſs Bleſſedneſs with himſelf and his Father in their Glory. In ſo doing, he acts not merely at a deſpotical, arbitrary Rate; it is not the Office of a Judge to do ſo. For then he might as well confer this Glory on the oppoſite, black Rank and Company. But it is the Function of a Judge to do Juſtice, to adminiſter Law, and put in Execution the Rules of Government. However arbitrary our Lord may ſeem now in diſtributing his Grace, to prepare Perſons for the Honour of the Day; *As he will have Mercy on whom he will have Mercy*; yet, then he appears as the righteous Judge. And as ſuch, he muſt execute Goſpel-Sanction, and fulfil the Threatnings and Promiſes he himſelf hath made. He hath promis'd to his Faithful ones the Crown of Life, and he will be ſure to beſtow it. Accordingly he will find out all his faithful ones; will recount their faithful Services; will let the World know, that tho' they have no Merit, they have done the Work he commanded and approves; they have cleaved unto him and his Service, when others would not; they are the Perſons to whom his Promiſes of Life and Glory appertain; to whom, as righteous Judge, he is obliged to give the Crown of Righteouſneſs; whom therefore in open Court, before Men and Angels, he muſt pronounce and commend as his good and faithful Servants.

8. To caſt (as we may well ſuppoſe) a tormenting Reflection upon thoſe refractory Souls, that would not be Faithful. They ſhall ſee what they have loſt; what Honour and Approbation they have forfeited and fallen ſhort of. O the diſmal Regret that will ſeize unfaithful Souls at that Day! They ſhall

ſhall bethink themſelves how they were invited and call'd unto like Faithfulneſs. That the ſame Crown of Glory was propoſed and promiſed unto them, as to others. The Proceſs of that Day was open'd to them; the Honours of the Faithful were ſet before; the Loſs, the Miſery and Shame of unfaithful ones, were ſufficiently repreſented; but they would not Believe, would not be Faithful. They regarded not the Honours that were to be adjourned till the laſt Day. They loved the Praiſe of Men and Approbation of the World. They would be of ſome Noiſe and Figure here, whatever became of eternal Glory. And now they are debarr'd the Judge's Commendation. Horror and Confuſion muſt ſeize them, while they are ſeparated from the Good and Faithful Company, and excluded their Applauſes and Joys. O what unſpeakable Honour and Dignity have they loſt, and what eternal, bleſſed Conſequences thereupon!

9. To reflect a tacit Honour upon faithful Angels. Conſequentially, to approve and commend them alſo. They will ſtand by; and their Faithfulneſs cannot but redound to their Honour, in the Day when Faithfulneſs is publickly commended. We know not that thoſe unblemiſhed Spirits will be brought into Judgment at that Day. *Know ye not, that we ſhall judge Angels?* is uſually and plauſibly reſtrain'd to thoſe that are confin'd in Chains of Darkneſs. Tho' it may, perhaps, be thought, that there may be reaſon for a ſolemn Judgment in reference to the one, as well as the other. Have the evil Angels, ſince their Fall, been continually oppoſing the Redeemer and his Kingdom; the pious ones have, on the contrary, ever ſince their Conſervation,

ſervation, been diligently ſerving the Redeemer and his Kingdom. Have the evil ones been the Tempters and Oppoſers of the Saints, and ſo capable of being judg'd and condemned by them; the pious ones have been alſo their Friends and Miniſters, and ſo as capable of being approved, thanked and commended by them. But let us not be wiſe above what is written. Will the Mediator commend his Faithful Mortals? thoſe that were ſo imperfectly, and defectively Faithful? What Reſpect muſt he have for his perfectly faithful Servants? They that always rejoiced in his Commands, and never failed in the compleat Execution of them. While the Saints of Earth are commended, the Commendation muſt aſcend, and affect the Saints of Heaven; their Conſciences, in the mean time, will applaud them; and they reſt aſſured of the Judge's Good-Will towards, and Approbation of them alſo. Saints on Earth were faithful in few things. Their Time was ſhort. The Saints of Heaven (the Natives there) were faithful in many things; faithful in the great *Criſis*, when thouſands of their Brethren fell; Faithful, each of them, thro' all Ages of the World; faithful in all things. Commendation is much more due to them.

10. To caſt Shame and Torture (as we may well ſuppoſe) on thoſe Angelical Spirits, that refuſed to be Faithful. Angelical Spirits we may call them for Diſtinction ſake; tho' in refuſing to be Faithful, they refuſed to be Angels; *i. e.* Meſſengers and Miniſters to the Heirs of God in the World. They ſoon renounc'd their Allegiance, and Faithfulneſs to their God and Creator. Yea, and ſome think to their Redeemer too; *i. e.* to the Son of God conſider'd

ſider'd in the Capacity of the Redeemer of this World. For 'tis apprehended by ſome Divines, that the Primitive Sin of the Angels lay here; it was diſcovered to them, that this World of ours would revolt and fall from God. That the Bleſſed Son of God would put on humane Nature and accompliſh our Redemption. That this Redeemer (thus Humanized, or Incarnate) ſhould be made Head of Men and Angels; that by his Redemption he ſhould advance a great Body of Mankind to their Seats, or Seats ſuperior to their own. That now, ſome of the Angelical Tribe acquieſc'd in this Diſcovery of the Divine Counſel, comported with it and ſecured their Station and the Divine Favour; that others, in their Pride diſliked the Method of the Divine Purpoſe, ſtomach'd the ſuperior Advancement of the Human Nature in the Perſon of the Mediator, and ſo, were thrown down from their illuſtrious Habitations. But however plauſible this Sentiment may, at firſt, appear, yet, upon maturer Thoughts, it will appear attended with irrational or unſupportable Conſequence. For ſhould it be revealed to the Angels, in the State of their Integrity, that this World would apoſtatize, it muſt be revealed alſo by whoſe Means and Seduction we ſhould be induced ſo to Apoſtatize; *viz.* by the Seduction of Angels antecedently Apoſtatized. At leaſt, the Revelation of the Redeemer, muſt repreſent to them out of whoſe Hands we muſt be redeemed; *viz.* out of the Hands of fal'n Angels; the Seed of the Woman muſt be ſuppoſed to bruiſe the Serpent's Head, and deſtroy the Power and Works of the Devil. And ſhould it be known to the Angels, before they ſinn'd, that they ſhould ſin, and be thrown down to horrid Darkneſs,

be trampled upon by the Redeemer, and tortur'd for Ever, what a Blaſt muſt that be to their Happineſs, what a Beginning of Deſpair, and deſperate Occaſion of their Sin and Ruin? But in what Inſtance and Particular ſoever, their Sin was exerted; ſinn'd, we know, they have, and fallen from their Integrity and Faithfulneſs. Faithful they would not be to their God, to the Law of their Creation and of the happy Region, where they dwelt. What ſharp Regret and Envy will torment them, to ſee fallen Mortals (ſuch that were fallen by their Inſtigation and Inducement) raiſed to a noble Degree of Faithfulneſs to their Lord! To hear them commended by the Lord of Life and Death, from a reſolved Faithfulneſs to him in the midſt of a perfidious World? Yea, to hear them commended for their Faithfulneſs in Oppoſition to them and all their Wiles and Storms? Theſe revolted Spirits were here grieved and vexed, that any of our Race were recovered out of their Hands; were reconciled to Heaven; and walk'd faithfully with their great Reconciler. They did all they could to reduce them from their Stedfaſtneſs. They laid Snares, employ'd Stratagems, and raiſed Storms of Perſecution againſt them. *The Devil ſhall caſt ſome of ye into Priſon, and ye ſhall have Tribulation ten Days. But be thou Faithful unto Death.* They would neither be Faithful themſelves, nor let others be ſo. And it may juſtly be determined that the Faithful Ones, that thus ſtood it out to the laſt againſt them, ſhall be ſolemnly commended in their Hearing, for ſtriking utmoſt Shame and Confuſion to them. They ſee, with Horror and Deſpair, the Glories they have loſt. They ſee ſinning Mortals (ſuch that

were once ſo) raiſed to their happy Seats. They ſee them received with Joy, approved and applauded by the Judge; while themſelves are hurl'd down to endleſs Shame and Contempt. O the direful Laſhes of their own Conſcience! O the Reproach and Diſdain caſt upon them by the Great God, by the flaming Judge, by the Faithful Angels, and Faithful Saints! Away with ſuch proud, rebellious, curſed Miſcreants into the Lake of inextinguiſhable Fire!

Thus we ſee there may be Reaſon enough, why the Lord Chriſt will publickly commend his faithful Servants, when he comes again.

May this now prepare us for ſome Application of this affecting Truth. O that it may ſtrongly affect our Hearts! And may the Application be taken in ſuch Inferences as theſe.

1. WE ſee, what a good Maſter the Son of God is. What Condeſcenſion is here, not to admit only, or barely accept, but to commend ſuch Servants, ſuch Service! He knows very well what they are; he ſees thro' their Hearts; and ſees all the Corruption and corrupt Principles there. And ſo, diſcerns well enough, how impure they are, and how imperfect their Services; and might juſtly diſdain them all. He is holy and jealous; his Eyes are as a Flame of Fire. And the more holy and jealous he is, the more naturally and juſtly might he ſlight and abhor ſuch Servants. But here's an Inſtance of Goſpel-Indulgence. He commends thoſe whom he might condemn. Here's ſomething more than mere pardoning Grace. He does not only paſs by their Faults and Follies. Does not only forgive the Iniquity of their holy Things, but commends the Work, applauds the Service. Who dare

ſay

ſay that he is an auſtere Perſon! or a ſour Maſter! Can any one be more candid and generous? He knows the Weakneſs, the Failures, the Defects of all the Service offer'd him. He knows how indebted his Servants are to him and to his Grace; that without him they can do nothing, and yet he's reſolv'd to commend them in the Day of their Account. O how happily deceived and diſappointed will many of them be! They were continually poring on their Sins, and thought that ſuch as they ſhould never be accepted. They were continually meditating the Imperfection of their Grace and holy Principles (if they could ſuppoſe they had any) and could not believe that ſuch blind, lame, cold Services, could be pardoned, much leſs approved by their Judge. But be of good Cheer, ye Faithful Ones! Your Judge is far better than you; and better than you can imagine. He remembers the Work that you have forgot. Wherein or whereon ye are ready (and have Reaſon in ſome Reſpects) to ſay, or write, Ill done, he will ſay Well done! What you have given up for loſt, he has laid up for your Joy. How will you be tranſported, when you ſhall hear him ſay of ſuch as you; *Well done, Good and Faithful Servants!* Admire his noble Candour and Generoſity! ye are thus glorifyed in him and by him, according to the *Grace* of our God, and the Lord Jeſus Chriſt.

2. THE Lord Jeſus will himſelf be Faithful. He commends his Servants for being ſo. And will he be defective in that, that he reckons, and declares before the World, to be their Commendation! No, He cannot; ſo far as that can belong to him. And Faithfulneſs does. He is the *Faithful and True*

Witneſs. Depend then upon his Word and Covenant. Reſt aſſured of the infallible Accompliſhment of all his Promiſes. Intruſt him with your Souls, your Bodies, and all the Affairs of your Salvation. *Faithful is he that hath call'd you, who alſo will do it*. Will do all that he hath call'd you to expect at his Hands.

3. May it not ſeem ſtrange, that he does not take more care to vindicate his Servants here! to wipe off the Reproaches and opprobrious Reflections caſt upon them? It would tend to his Honour, as well as theirs. How is his Glory eclipſed, while his Servants lie under ſuch Clouds here? We are reckon'd *as the Off-ſcouring of all Things* (as the Filth of the World) ſays One of the moſt Faithful of them. Will he commend them at laſt, and not commend now! Or ſuffer them to lie under all manner of Shame and Ignominy? Let us take it as a Piece of his myſterious Providence.

4. See what Honour awaits the Redeemer's Servants at the Day of his Return. None of the Applauſes of the World may be ſet in the Ballance with his Commendation. Not all the Trophies, Triumphal Arches or Enſigns of Honour on the Globe, can give the Fame, that attends the Breath of his approving Lips. He can ſoon make your Name ring thro' the Heavens, aſſumed and ſhouted by Angels there. Let his holy Servants be content with their Obſcurity at preſent; content with the ſcandalous Names and Imputations now falſly affixed upon them. They are not fit for great Honour and Applauſe now. They know not how to bear it. When they are fit to bear it, they ſhall have it. When they are purged from all their Pride

and

and Vanity; from all their Self-Conceit and Self-aſſuming Apprehenſions, they ſhall have it in Abundance. The King of Saints will bring forth their Names to open Light, and fix it in the Heavens. The Lamb that was ſlain, will make it appear, that their Names were wrote in his Adamantine Book, before the Foundation of the World. The Prince of the Kings of the Earth, the Judge of Quick and Dead, will bring forth all their Exploits in Religion, all their Atchievements for his Cauſe, and in his Service; will publiſh them before Heaven and Earth; will give the Performers of them an *Encomium* beſeeming Angels; and ſo, conſecrate their Name and Memorial to Eternity.

5. Is it not ſtrange, that he will carry his Servants to all this Honour thro' all the Obſcurity of the Grave? Will he commend them at laſt, but ſlay them now? Will he applaud them, when he comes again, but now lay their Honour in the Duſt? What ſtrange Tranſaction is here? Muſt now the Head and Heart that ſo faithfully ſerved him, be lodged where they can praiſe him no more? Muſt the Lips and Tongue that were ſo much our dear Brother's Glory, and with which he ſo faithfully glorified his Lord, be laid aſide to crumble into Duſt? What ſovereign Determination is here? How eaſily could his pleaſed Lord diſpatch for him (as for *Elijah*) an Angelical Chariot to fetch him home, as a Preſage of future Applauſe? If the Miniſter and Miniſtration of and under the Law were ſo glorious, ſhould not the Miniſter and Miniſtration of the Goſpel be much more ſo? But we ſee that Heavenly Treaſure is committed to Earthen Veſſels; that the

the Veſſels muſt be broken in order to be reframed, and fitted for Glory. We ſee, that myſterious Counſel governs the World.

6. Where's the Belief of this great Report? A Report, that ſhould vividly ſtrike the Powers of our Souls! Where's the Faith, that is due thereto? Will the Redeemer commend his Servants, at the End of the Day, at the End of the World, what Work would this Believed make upon our Minds? What a Turn would it give to our Souls, and all their Faculties? It would awaken the Drowſy and Lethargick; rouſe the Negligent and Remiſs; warm the Frozen and Benumm'd; reſolve the ſlow Deliberator; invigorate and inſpirit the Fearful and Diſcouraged; confirm and cheriſh the Faithful Servant; and inſtil new Life and Strength to all. Is ſo grand Encouragement ſet before us, the Lord pardon and cure our Unbelief!

7. WILL our Lord commend his Faithful Servants, and will he take it ill, if we do ſo too? Nay, does he expect we ſhould? Muſt we eſteem them highly in our own Minds, and may we not tell our Eſtimation to others? Sure we may. And that for the ſame Reaſon for which he commends them, and for which he would have ſo much of the Lives and Acts of his Faithful ones recorded in his own Book, the New Teſtament; the Honour of his own Name and Grace in them. They therefore have done good Service, that have pourtrayed the holy Lives and Tranſactions of his zealous Servants, and tranſmitted them to Poſterity. The Lights of the World ſhould be ſet up to be ſeen. The Epiſtles of Chriſt ſhould be read of all Men. But who ſhall ſpeak the Excel-

Excellencies, the Faithfulneſs of that Servant, whoſe Deparrure occaſions this Days Sorrow and Solemnity? 'Tis a Subject quite too big for me. I cannot ſatisfy my ſelf (much leſs you, who knew him longer, and knew him more) in any Repreſentation I can make of his natural Endowments, acquired Ornaments, or ſacred Diſpoſitions and Virtues. I muſt leave it to ſome one better inſtructed, (and more akin to himſelf) to tell ye the Largeneſs of his Mind, and of his Heart. To tell ye the ſtrange Readineſs and Fertility of his Invention on any Subject, to which he, at any time, applied his Thought; the Faithfulneſs of his Memory amidſt various Studies and Peruſals; the Solidity of his Judgment both in ſecular and divine Affairs. To tell ye, the various Parts of Learning into which he travel'd, particularly Languages and Law. To tell ye, the Sweetneſs of his Diſpoſition in Modeſty and Meekneſs, Affability, Candor, and Love; and to tell ye how all theſe were ſanctified and conſecrated by divine Grace. Faith and Love, you might ſee, inſtigated to ſuch unwearied Labours. You knew ſomething of his eminent Piety and Devotedneſs unto God. His Life was like a continued Scene of actual Devotion; continually employed (beſides the neceſſary Repaſts and Converſes of Life) in Prayer, Expoſition of Scripture, ſinging of Pſalms, inſtructing of Catechumens, preaching the Words of Life, or meditating ſomething for the Service of his Lord and the Benefit of Souls, to be communicated from the Pulpit or the Preſs. And all this was done with ſuch Spontanity and Chearfulneſs, as if he would regularly prove the Truth of the Title of a Diſcourſe, (which he

he told ſome of us was in the Preſs, and which, now, muſt be the laſt he will ſend thither) the *Pleaſure* or *Pleaſantneſs* of *Religion*. The Abundance of his publick Labours you pretty well know; Inſtant in Seaſon, and out of Seaſon (if ſuch Work could be ſo). The Excellency of the Subjects he treated on; the Sweetneſs and Spirituality of his Management of them; the Seriouſneſs and Affection of his Spirit in treating with you by them, you have often ſeen and experienced. His Compaſſion and Liberality to the Poor and Indigent: His extenſive Charity and Love to all Chriſtians, under their Relation to their common Lord, and common Character as Saints: His ſincere Affection and encouraging Reſpect to his Brethren in Miniſterial Bonds, you cannot be altogether unacquainted with. His exemplary Duty and Faithfulneſs in his various Relations, as Son, (that was a Crown to his Parents) Husband, Father, Maſter, and Paſtor, (firſt at *Cheſter*, and afterward at *Hackney*) may not now be inſiſted on. Theſe and many more great Things belonging to him, it is to be hoped, will, in due time, be reported to ye. His ſingular Acquaintance with Holy Writ, his Dexterity in making it familiar and uſeful to meaneſt Capacities, as well as to others, will, in his Expoſitions, be publiſhed to the World, as long as Time ſhall laſt, or the *Engliſh* Language live. Happy Man, that was touch'd with Lethargick Symptom, but one Day, or part of a Day, while it is the Chronical Diſeaſe of our Lives! So ill could his zealous Conſtitution comport with that drowſy Diſorder, that, next Morning betimes, he withdrew from it, and retired into that lucid, perfect

fect World, where alone, uninterrupted, ſacred Activity and Unweariedneſs concur together. In one thing mercifully diſappointed; whereas he expected to be Ground to the Duſt by the *Stone*, or diſſolved by the *Diabetes*; from the Time of his laſt Sermon (on the *Monday* here) he ſlumber'd away without Sickneſs or Pain, (as he uſually confeſs'd, when ask'd how he did) till the next Morning, that he fell faſt aſleep in his Bleſſed Maſter's Arms. Happy Servant, that had ſaid and done ſo much in the proper Seaſon of Life and Health, that he had nothing to ſay or do, when he came to die, but ſilently retire to Bed, and enter into his Maſter's Joy! yet being dead, he loudly ſpeaks. Speaks the monitory Words, he laſt inſiſted on at his beloved *Cheſter*, *Let us fear! Let us fear, leſt a Promiſe being left us* (or, leſt the Promiſe being left, or deſerted by us) *of entring into Reſt, any of you ſhould ſeem to come ſhort of it!* Prophetical ſure, in the Choice of the laſt Words he was allowed to preach upon; the laſt opened to you in this Place, in this Pulpit; *Surely I have heard* Ephraim *bemoaning himſelf.* When the next Day, all the Countrey was in Tears, and true *Iſraelites* were bemoaning themſelves for Loſs of him. O what a Friend have we, has the Church of God, yea, the whole World, loſt? The *Chariots* of *Iſrael!* the *Horſemen* thereof! In him we have, particularly, loſt the Sixth Volume of Expoſitions on Scripture; (unleſs any *Apparatus* be found, that will aſſiſt ſome competent Hand to ſend it forth) a Seventh Volume, that was to be critical on difficult Places of Scripture; and an Eighth, that was to be a Body of Divinity, in Sermons; Beſides what other he would have occaſionally ſent into the

World: Theſe I know he intended. O let us bemoan the Sins that have forfeited this Light, and procured this Loſs! But this Loſs to us, is Gain to him. To be with Chriſt above is far better, in reſpect to his own Felicity, than to be ſerving him here below. With what Joy muſt ſuch a Servant be received into the heavenly Regions? What Solace and Delight muſt overflow his active Soul at the great Day of his joyful Account, (joyful, as concerning himſelf, however it be concerning you) when his great Maſter ſhall receive him with theſe loud Accents, (containing a Character above all that Fleſh can ſay) *Well done, thou good and faithful Servant!* And this I ſpeak with the more Confidence, (for I would dread being ſway'd by Party-Prejudice, eſpecially, in Matters of ſuch Moment) as being perſwaded that not you only, but all the Pious of all Perſwaſions, that had Opportunity of being acquainted with him, with his Spirit, Life and Labours, unanimouſly concur in this Sentiment, that this muſt be his Entertainment by his Judge at the great Day, *Well done, thou good and faithful Servant!* And ſince there will be ſubordinate Judges too, thoſe that approve and applaud the Determination of him that is ſupreme; we may well ſuppoſe, that *Cheſter*, *Cheſhire*, *Lancaſhire*, *Shropſhire*, *Hackney*, *London*, and other Places, will bring in their Verdict, and add their concurrent Suffrage to the Judge's Sentence, *Well done, thou good and faithful Servant!* Yea, ſhall the *Stone cry out of the Wall*, and the *Beam out of the Timber anſwer it*, againſt the wicked and perfidious: And muſt we not ſay, that the Walls of his own Houſe, and particularly of his Study therein, the Pulpit

Pulpit and the Preſs, will all be ready to reſound and eccho to the Judges applauding Accents, *Well done, thou good and faithful Servant!*

8. WHAT a Provocation and Incentive, now, is here to holy Faithfulneſs? Be faithful, Brethren, to the Son of God! His Commendation will be your ſufficient Reward. Are you ambitious? It is incident to polite, refined Minds, ſo to be. Here's a Mark for your higheſt Ambition. Covet the Approbation, the Applauſe of the great Judge of the World. One commending Word from his Lips, will ſecure your Glory and Renown for ever. One Word of his will confound every Accuſer. Will cancel or prevent any Condemnation from Sin, or the World; from Conſcience, or the Devil. One ſuch Word of his will recommend you unto the moſt auguſt, angelical Spirits, and fix you in their Favour and Company for ever. Yea, it will recommend you to the Eternal God, to his Complacency and endleſs Communion; you will, thereupon, be immediately preſented before the Preſence of his Glory with exceeding Joy. This Sentence, *then* pronounced, will be ſufficient Retribution to our dear Brother for all his Work of Faith and Labour of Love. It would now be Epitaph for him, long and large enough, as good and as great as he was, ſuppoſing it ſpoken by thoſe ſovereign Lips, *Well done, thou good and faithful Servant!* Do not the Accents charm your Ears, and diſſolve the Heart, and inſtigate you to an holy, ambitious Aſpiration after them? Is the Faithful Servant thus commended? Have ye had ſuch a wonderful Example of ſacred Faithfulneſs before your Eyes; *Go ye, and do likewiſe.* Be faithful (Brethren) to the Redeemer,

to

to his Intereſts and Kingdom in the World. Be faithful to the Miniſtry ye have received, to the Souls he hath redeemed, to the Vocation wherewith ye have been called, to your Light, and numerous Talents and Obligations: And when the Opener of the Graves ſhall come, the Arbitrator of Life and Death ſhall appear in the Clouds, he will make the Heavens ring with your Praiſe and Applauſes; *Well done, ye good and faithful Servants! Amen*, and *Amen!*

FINIS.

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